By the Imaam & Muhaddith
Muhammad Naasirud-Deen
Al-Albaanee
(died 1420 - rahimahullaah)
The Abridgement
Of
The Prophet's
Prayer Described
تلخيص
صفة صلاة النبي
صلى الله عليه وآله وسلم

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Introduction

All praise is for Allaah. We praise Him, we seek His aid, and we ask for His forgiveness. We seek Allaah's refuge from the evils of ourselves and from our evil actions. Whomsoever Allaah guides then none can misguide him, and whomsoever Allaah misguides then none can guide him. I testify that none has the right to be worshipped except Allaah, alone, having no partner, and I testify that Muhammad is His slave and His Messenger. To proceed:

Then it was suggested to me that I should undertake an abridgement of my book, Sifat Salaatin-Nabiyy ﷺ minat-Takbeer ilat-Tasleem Ka'annaka Taraahaa, “A Description of the Prophet's ﷺ Prayer from the Takbeer to the Tasleem as if You Were Seeing It,” and that I should shorten it and rephrase it for it to be more accessible to the common people.

So I saw this to be a favorable suggestion, and it agreed with what I myself had felt for a long time. I had also frequently heard such advice from brothers and friends. So this encouraged me to allocate to it a small part of my time which is crowded with knowledge related work and research. So I hastened, as far as my ability and efforts allowed, to carry out the suggestion, whilst asking the Guardian Lord, the One free of all imperfections and the Most High, that He should make it an action done purely and sincerely for His Face, and that He should cause it to be of benefit to my brother Muslims.

In it I have quoted some extra points of benefit additional to what is to be found in Sifatus-Salaat. These were matters that came to my attention and I saw that it would be appropriate to mention them in the abridgement.

I also gave particular attention to explaining some phrases occurring in some of the ahaadeeth and the adhkaar (words of remembrance of Allaah). I also provided major headings for each section, and also sub-headings for further clarification. Under these I quoted the points under discussion, numbered consecutively. Alongside each issue I quoted the ruling: whether it is a pillar (rukn) or an obligation (waajib). As for those matters about which I remained silent and did not mention a ruling, then they are from the Sunan[1], and some of them carry the possibility of being declared obligatory - however stating one or the other with certainty would conflict with what is befitting from scholarly research.

So the pillar (rukn) is that which is essential for completion of the affair that it falls within, being such that its absence necessitates that the action depending upon it is nullified. An example is the bowing (rukoo') in the Prayer - it is a pillar of it, and if it is absent then the Prayer is nullified.

The condition (shart) is like the pillar (rukn) except that it is something outside the action that is dependant upon it. An example is the ablution (wudoo) for the Prayer. Prayer is not correct without it.

The obligation (waajib) is that which has an established command in the Book or the Sunnah, but there is no proof that it is a pillar (rukn) or a condition (shart). One who carries it out is rewarded, and one who leaves it without valid excuse is punished. Just like it is the fard (obligation) and making a difference between the fard and the waajib is a newly invented use of terminology for which there is no proof.

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[1] Sunan: pl. of sunnah, referring here to recommended actions established from the practice of the Prophet * [Trans. Note]

The sunnah is an action of worship that the Prophet ﷺ continually performed, either always doing it or usually doing it, but which he did not command in a manner causing it to be an obligation. It is such that one who carries it out is rewarded, but one who leaves it out is not punished or blameworthy.

As for the hadeeth that some blind-followers mention and attribute to the Prophet ﷺ, "Whoever leaves my sunnah will not receive my intercession," then there is no basis for it from Allaah's Messenger ﷺ and whatever is not established as his ﷺ saying, then it is not allowed to attribute it to him ﷺ, for fear of falsely attributing something to him. As he ﷺ said, "Whoever falsely quotes me as saying that which I have not said-then let him take his sitting place in the Hell-Fire."

Then it goes without saying that in it, just as in the original work, I do not restrict myself to any particular madhhab from the four followed madhhabs. Rather in it I followed the way of the people of the hadeeth: those who adhere to acceptance of every hadeeth that is established from the Prophet ﷺ. Because of this fact their position is stronger than the madhhabs of those besides them, and this is something witnessed to by the fair-minded people of every madhhab. Amongst those witnessing to this was Abul-Hasanaat al-Luknawee al-Hanafee who said, "How could that not be the case when they are the true inheritors of the Prophet ﷺ, and are the true representatives of his Religion. May Allaah raise us up amongst them, and cause us to die whilst having love for them and whilst following their way."

And may Allaah have mercy upon Imaam Ahmad ibn Hanbal who said, 'The Religion of Muhammad is the narrations (akhbaar)' - what a fine means for the youth are the reports (aathaar). Do not turn away desiring other then the hadeeth and its people. For

opinion (ra'y) is night and the hadeeth is day. And perhaps a youth may be ignorant of where guidance lies whilst the sun has arisen and is shining brightly.'

Muhammad Naasirud-deen al-Albaanee
Damascus, 26th Safar 1392AH

FACING THE KA'BAH (Istiqbaalul-Ka'bah)

(1) If you stand, O Muslim, to pray - then face the direction of the Ka'bah, wherever you are, in obligatory Prayers and optional Prayers. This is one of the pillars of the Prayer, such that the Prayer is not valid without it.

(2) The obligation to face the direction of the Ka'bah is removed from a warrior having to pray the Fear Prayer and during severe fighting. It is also removed from one who is rendered incapable of it, such as one who is (very) ill, or one who is upon a ship, car or airplane and who fears that the Prayer time will reach its end. It is also removed from one who prays optional Prayer or the Witr Prayer upon a riding beast or vehicle. It is, however, preferable for him, if he is able, to turn it towards the Qiblah for the initial takbeer. After that it does not matter in which direction it turns.

(3) It is obligatory upon everyone who can actually see the Ka'bah to face it directly. As for those who cannot actually see it then they should face its direction.

THE RULING CONCERNING PRAYING TOWARDS A DIRECTION OTHER THAN THAT OF THE KA'BAH BY MISTAKE

(4) If a person prays towards other than the Qiblah due to the sky being cloudy or for any reason other than that, after having tried to the best of his knowledge and ability to face the correct direction, then his Prayer will be correct and he will not have to repeat it.

(5) However if a person whom he holds to be reliable comes to him whilst he is praying and informs him of the correct direction, then

he must immediately turn to the correct direction, and his Prayer will be correct.

STANDING (Qiyaam)

(6) It is obligatory that the person prays standing. This is a pillar (rukn) except for:

(i) The one who is praying the Fear Prayer or during severe fighting. In these circumstances it is permissible for him to pray whilst riding.
(ii) Also the one who is ill and the one who is unable to stand, he should pray sitting if he is able, or if not then whilst lying down.
(iii) Also the person praying Optional (Nafl) Prayer, he may pray whilst riding or whilst sitting if he wishes, and in this case he should perform rukoo' (bowing) and sujood (prostration) by lowering his head and likewise the sick. He should lower his head further for the prostration than for the bowing.

(7) It is not permissible for the person praying sitting to place something raised upon the ground to prostrate upon. Rather he should only make the movement for his prostration lower than that for his bowing, as we have already mentioned, this is what he does if he is unable to directly place his head upon the ground.

PRAYER ON A SHIP OR AIRPLANE

(8) It is permissible to pray the Obligatory Prayer upon a ship, and likewise in an airplane.

(9) A person may pray sitting in either of them if he fears that he will fall over.

(10) In the case of old age or bodily weakness, it is allowed for him during the standing to support himself against a pillar or with a stick.

(11) It is permissible to pray the voluntary Prayer during the night standing or even sitting without an excuse, and he can combine both of these. So he may pray and recite whilst sitting, and then shortly before the rukoo' he may stand and recite the few aayahs that remain for him whilst standing. Then he bows and prostrates, and then he does the same in the second rak'ah.

(12) If he prays sitting, he sits with his legs crossed, or in any manner of sitting that is comfortable for him.

PRAYER WHILST WEARING SHOES

(13) It is allowed for him to stand in Prayer barefooted, just as it is allowed for him to pray whilst wearing shoes.

(14) What is better is that he sometimes prays barefooted and sometimes prays wearing shoes, doing what is easy for him. So he should not force himself to wear them for the Prayer nor force himself to remove them. Rather if he happens to be barefooted he should pray barefooted, and if he is wearing shoes he should pray whilst wearing the shoes, unless a situation requires otherwise.

(15) If he does remove his shoes then he should not place them on his right-hand side, rather he should place them to his left as long as there is nobody praying to his left. Otherwise he should place

them between his feet[2]. This order is authentically reported from the Prophet ﷺ.

PRAYING WHILST STANDING UPON THE PULPIT (MINBAR)

(16) It is allowed for the Imaam to pray upon an elevated place, such as the minbar - for the purpose of teaching the people. He stands upon it and says the takbeer[3] and recites and bows upon it. Then he steps backwards in order to perform the prostrations on the ground at the foot of the pulpit. Then he can return to it and do in the second rak'ah the same as that which he did in the first.

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[2] I say: This contains a subtle indication that he should not place them in front of him. This is an etiquette that is disregarded by the majority of those who pray, since you see them praying towards their shoes!

[3] i.e., `Allaahu Akbar,' meaning, `Allaah is greater.' [Trans. Note]

THE OBLIGATION OF PRAYING TOWARDS A SUTRAII (BARRIER) AND OF BEING CLOSE TO IT

(17) It is obligatory that he prays towards a barrier (sutrah). It makes no difference whether he is praying in a mosque or elsewhere, nor whether the mosque is large or small. This is because of the all-embracing statement of the Prophet , "Do not pray except towards a sutrah, and do not let anyone walk in front o f you. So if a person insists (on trying to pass) then fight him, because he has an evil companion along with him," meaning a devil.

(18) It is obligatory that he is close to it, since the Prophet ﷺ commanded that.

(19) Between his ﷺ place of prostration and the wall towards which he prayed there would be a space approximately wide enough for a sheep to pass through. So if one does likewise then he has carried out the closeness that is obligatory upon him.[4]

THE REQUIRED HEIGHT OF THE SUTRAH (BARRIER)

(20) It is obligatory that the height of the sutrah above the ground be at least a span or two spans, due to his saying, "If one of you places in front of him the like of the back-part of a camel-saddle[5], then let him pray and not care about what passes beyond that."

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[4] I say: We know from this that what the Muslims do in all mosques that I have seen in Syria and elsewhere with regard to praying in the middle of the mosque, far away from any wall or pillar, is nothing but negligence of the command and the practice of the Prophet *

[5] Mu'khiratur-Rahl: It is the piece of wood placed at the back of the saddle, so the hadeeth contains an indication that it is not sufficient to use a line upon the ground. The hadeeth allowing that is not authentic.

(21) The person praying faces the sutrah directly. This is what is apparent from the command to pray towards the sutrah. As for the matter of moving slightly to the right or the left, so that he does not stand directly in line with it, then this is not authentically established.

(22) It is permissible to pray towards a staff stuck into the ground or its like, or towards a tree, or a pillar, or towards his wife who is lying upon the bed beneath the blanket, or towards his riding beast, even if it is a camel.

THE FORBIDDANCE OF PRAYING TOWARDS GRAVES

(23) It is not allowed to pray towards graves whatever the case, whether it be the graves of Prophets or anyone else besides them.

THE FORBIDDANCE OF PASSING IN FRONT OF A PERSON WHO IS PRAYING9 EVEN IN THE SACRED MOSQUE IN MAKKAH (AL. MASJIDUL-HARAAM)

(24) It is not allowed to pass directly in front of a person who is praying if he has a sutrah in front of him. There is no difference in this between al-Masjidul-Haraam and other mosques. The forbiddance applies equally to all of them, due to the generality of his ﷺ saying, "If the one who passes directly in front of a person knew the (sin) that was upon him, then he would rather stand and wait for forty than pass in front of him." Meaning, passing in between him and the place of his sutrah.[6]

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[6] As for the hadeeth that he * prayed at the outer edge of the area for tawaaf without any sutrah and the people were passing in front of him, then this is not authentic. Furthermore, it does not mention that they were passing between him and his place of prostration.

THE OBLIGATION OF PREVENTING ANYONE TRYING TO PASS IN FRONT OF YOU, EVEN IN THE SACRED MOSQUE IN MAKAAH

(25) It is not allowed for a person praying towards a sutrah to allow anyone to pass in front of him, due to the previous hadeeth, "... and do not let anyone walk in front of him ..." and his ﷺ saying, "If one of you prays towards something that screens him from the people, and someone wants to pass in front of him, then let him repel him by pushing him on the chest, and let him repel him as much as he can ... [and in a narration ... then let him fight him, for he is a devil]."

MOVING FORWARD TO PREVENT SOMEONE PASSING

(26) And it is allowed for him to take a step or more forwards in order to prevent an animal or a child from passing in front of him, so that they pass behind him.

THAT WHICH BREAKS / DISRUPTS THE PRAYER

(27) From the importance of the sutrah in Prayer is that it prevents the person's Prayer being nullified by the passing of that which will disrupt it. Contrary to the one who prays without a sutrah, since his Prayer will be nullified if an adult woman, or likewise a donkey, or a black dog passes in front of him.

THE INTENTION (an-Niyyah)

(28) The person who is going to pray must have in his heart the intention to pray that particular Prayer, be it the Obligatory Zuhr or 'Asr Prayer, or the sunnah Prayer's for them, for example. This is a condition (shart) or a pillar (rukn). As for expressing that upon the tongue, then it is an innovation (bid'ah), contrary to the sunnah.

This was not upheld by any of the Imaams followed by the blind-followers.

THE TAKBEER (Saying: `Allaahu Akbar')

(29) He begins the Prayer by saying:

Allaahu Akbar Allaah is Greater.

This is a pillar (rukn), due to his saying, "The key to the Prayer is Purification. That which makes outside actions forbidden is the takbeer, and that which causes outside actions to become permissible is the tasleem[7]."

(30) He should not raise his voice in saying the takbeer in any of the Prayers, unless he is an Imaam (leading others in prayer).

(31) It is allowed for the mu'adhdhin to repeat the takbeer of the Imaam in a louder voice in order for the people to hear it, as long as there is a need for that, such as the Imaam's being ill, having a weak voice, or there being a very large number of people praying behind him.

(32) The person following an Imaam in Prayer should not say the takbeer until the Imaam has finished saying it.

RAISING THE HANDS AND HOW IT IS TO BE DONE

(33) He should raise his hands whilst saying the takbeer or before it, or after it. All of these are established in the sunnah.

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[7] i.e., the saying of, `As-salaamu 'alaikum wa rahmatullaah ...' to complete the Prayer

(34) He should raise his hands with the fingers extended.

(35) He should raise his palms up to the level of his shoulders, and sometimes he should raise them even further, up to the level of his car lobes.[8]

PLACING THE HANDS AND HOW IT IS TO BE DONE

(36) Then after the takbeer he should place his right hand upon his left hand, and this is from the practice (sunnah) of the Prophets, 'alaihimus-salaatu was-salaam, and Allaah's Messenger commanded his Companions with it. It is therefore not permissible to leave the hands hanging by one's sides.

(37) He should place his right hand upon his left hand, wrist and forearm.

(38) Sometimes he should grasp the left hand with the right hand.[9]

WHERE THE HANDS ARE TO BE PLACED

(39) He should only place his hands upon his chest. This applies equally to men and women.[10]

(40) It is not allowed to place the right-hand on the waist.

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[8] I say: As for actually touching the earlobes with the thumb then there is no basis for this in the Sunnah. Rather in my view it is something that incites misgivings.

[9] As for the practice of combining both placing and grasping at one and the same time, as some late-comers hold to he good, then there is no basis for it.

[10] I say: The placing of the hands anywhere else but the chesr is either inauthentic

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلٰهَ غَيْرُكَ

(da’eef). Or has no basis

HUMILITY AND ATTENTIVENESS (al-Khushoo’) AND LOOKING AT THE PLACE OF PROSTRATION

(41) He must have humility and attentiveness in his Prayer, and should avoid everything that may divert his attention, whether it be designs or decoration. Nor should he pray when food that he desires has been served, nor whilst he is having to withhold urine or faeces.

(42) Whilst standing he should look towards the place of his prostration.

(43) He should not turn to the right or the left, since his turning aside will be something that Satan snatches away and steals from the person's Prayer.

(44) It is not allowed for him to raise his sight to the sky.

THE OPENING SUPPLICATION (Du'aa al-Istiftaah)

(45) Then he should begin by reciting one of the supplications established from the Prophet ﷺ, and they are many. The most well-known is:

Subhaanak-Allaahumma, wa biham-dika, wa tabaarakasmuka, wa ta'aalaa jadduka, wa laa ilaaha ghayruka

I declare You free and far removed from all imperfections, O Allaah, and all praise is for You. Blessed is Your Name. Great and Exalted is Your Kingdom. None has the right to be worshipped besides You.

The command for this is established, so one should be careful to do it.[11]

THE RECITATION (al-Qiraa'ah)

(46) Then he must seek refuge with Allaah, the Most High, and it is an obligation, he will be sinful if he leaves it.

(47) The Sunnah is that he should sometimes say:

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهِ وَ نَفْخِهِ وَ نَفْثِهِ

A'oodhu billaahi min ash-Shaytaan-ir-Rajeem [min hamzihi, wa nafkhihi, wa nafthihi]

I seek refuge with Allaah from Satan, the Rejected One [from the insanity he brings about, from his arrogance and from his evil poetry].

(48) Or that he says:

أَعُوْذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهِ وَ نَفْخِهِ وَ نَفْثِهِ

A'oodhu billaah-is-Samee'-il-'Aleem min ash-Shaytaan-ir-Rajeem min hamzihi, wa nafkhihi, wa nafthihi

I seek refuge with Allaah, the All-Hearing, the All-Knowing, from Satan, the Rejected One, from the insanity he brings about, from his arrogance and from his evil poetry.

(49) Then he should say quietly, in both loud and silent Prayers:

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[11] Whoever wishes to see the rest of the opening supplications then let him refer to Sifatus-Salaat, pp. 14-19 of the translation

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيم

Bismillaahir-Rahmaanir-Raheem

In the Name of Allaah, the Most Merciful, the Bestower o f Mercy.

RECITING SOORAH AL-FAATIHAH

(50) Then he recites the whole of Soorah al-Faatihah, and (Bismillaah …) is an aayah from it. This is a pillar (rukn), and the Prayer will not be correct without it. So it is obligatory upon even those who do not know Arabic that they memorize it.

(51) But one who is still unable to recite it, then it is sufficient for him to say:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اللَّهُ وَ اللَّهُ أَكْبَرُ
وَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ

Subhaan-Allaah, wal-hamdulillaah, wa laa ilaaha illallaah, wallaahu Akbar, wa laa hawla wa laa quwwata illaa billaah

I declare Allaah free and far removed from all imperfections, and all praise is for Allaah, and Allaah is greater and no power except by the Will of Allah

(52) The Sunnah, when reciting it, is to read it aayah by aayah. One should pause after each aayah. So he says:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيم

Bismillaahir-Rahmaanir-Raheem
In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

Then he pauses ... then he says:

Al-Hamdu lillaahi Rabbil-'Aalameen
All praise is for Allaah, the Lord of all the creation.

Then he pauses ... then he says:

Ar-Rahmaan-ir-Raheem
The Most Merciful, the Bestower of Mercy.

Then he pauses ... then he says:

مَٰلِكِ يَوْمِ ٱلدِّينِ

Maaliki Yawmid-Deen
Owner o f the Day of Recompense.

Then he pauses, he does likewise until he completes it.[12]

The whole of the Prophet's ﷺ recitation would be like this. He would stop at the end of each aayah, and not join it together with the aayah after it, even if they were connected in meaning.

[12] The whole of Soorah al-Faatihah can be seen in Appendix One

(53) It is permissible to recite either “Maaliki” ... **Owner** of the Day of Recompense, or “Maliki” ... **King** of the Day of Recompense.

THE RECITATION OF SOORAH AL-FAATIHAH BY ONE WHO IS PRAYING ALONG WITH AN IMAAM

(54) It is obligatory that the one praying behind an imaam also recites it in quiet Prayers. He should also recite it in loud Prayers if he cannot hear an imaam reciting, or if it happens that the imaam remains silent after his own recitation in order to enable the follower to recite it. However, it is our view that this period of silence is not established from the Sunnah.[13]

THE RECITATION AFTER SOORAH AL-FAATIHAH

(55) It is from the Sunnah that after reciting al-Faatihah, he recites another Soorah - even in the Funeral Prayer, or that he recites some aayahs, in the first two rak'ahs.

(56) He may sometimes lengthen the recitation after it and shorten it at other times, due to the needs of travel, having a cough and cold, being ill or due to the crying of a child.

(57) The length of recitation will vary according to the different Prayers. So generally, the recitation in the Dawn (Fajr) Prayer is longer than the recitation in any of the other Prayers. Next comes the Zuhr, then the 'Asr and the Maghrib, then the 'Ishaa.

(58) The recitation in the (optional) Night Prayer (Salaatul-Layl) is longer than any of those.

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[13] I say: I have mentioned the evidence used by those who support it, along with its rebuttal in Silsilatul-Ahaadeethid-Da'eefah, nos. 546 and 547

(59) The Sunnah is also to make the recitation in the first rak'ah longer than the recitation in the second rak'ah.

(60) Also that he makes the recitation in the last two rak'ahs shorter than that in the first two, by about a half.[14]

RECITING SOORAH AL-FAATIHAH IN EVERY RAK'AH

(61) It is obligatory that he recites al-Faatihah in every rak'ah.

(62) It is from the Sunnah that he sometimes recites something in addition to it in the last two rak'ahs also.

(63) It is not allowed for the imaam to prolong the recitation more than what occurs in the Sunnah. By doing so he would cause difficulty to some of those who may be praying behind him, such as old people, sick people, nursing mothers and those who have needs to attend to.

LOUD AND QUIET RECITATION

(64) He should recite aloud in the Dawm (Fujr) Prayer, the Jumu'ah Prayer, the two 'Eid Prayers, the Prayer for seeking rain, the Eclipse Prayer and in the first two rak'ahs of the Maghrib and 'Ishaa Prayers. He should recite quietly in the Zuhr and 'Asr Prayers, in the third rak'ah of the Maghrib Prayer and the last two rak'ahs of the 'Ishaa Prayer.

(65) It is permissible for the Imaam sometimes to recite an aayah loud enough to be heard by the people in the quiet Prayers.

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[14] For the details of this chapter, refer, if you wish, to Sifatus-Salaat, (pp. 25-39 of the translation).

(66) As for the Witr Prayer and the Prayer during the night (Salaatul-Layl), then he should sometimes recite quietly in it, and recite loudly at other times. However, his voice should only be raised moderately.

RECITING THE QUR'AAN SLOWLY (AND BEAUTFIULLY)

(67) The Sunnah is that he recites the Qur'aan slowly. He should not recite it quickly or hurriedly. Rather, his recitation should be clear and each letter distinguishable. He should also beatify the Qur'aan with his voice, and recite it in a beautiful and good manner, whilst abiding by the rulings that are well-known to scholars of recitation. He may not recite it in newly innovated tones, nor in the manner of singing.

CORRECTING THE IMAAM

(68) It is prescribed for the one praying behind an imaam that he corrects him if he becomes mixed up in his recitation.

THE BOWING (RUKOO')

(69) When he has finished reciting he remains silent for a moment, long enough to return his breathing to normal.

(70) Then he raises his hands, in the manner described previously with regard to the initial takbeer (point nos. 33, 34 and 35).

(71) He also says the takbeer (i.e., Allaahu Akbar), and this is obligatory.

(72) Then he performs the rukoo' (i.e., bows) in such a manner that all his joints are settled, and each part of the body is at rest. This is a pillar (rukn).

HOW THE BOWING (RUKOO') IS PERFORMED

(73) He should place his hands firmly upon his knees. He should spread his fingers, as if he were grasping his knees. All of this is obligatory.

(74) He should stretch out his back and make it level, such that if water were to be poured upon it, then it would settle upon it. This is an obligation.

(75) He should neither cause his head to droop lower than his back, nor should he raise it above it. Rather he should make it level with his back.

(76) He should keep his elbows (straight and) apart from his sides.

(77) He should say in his rukoo':

Subhaana Rabbee al-'Azeem

I declare my Lord, the Supreme, free and far removed from all imperfections.[15]

Saying it three times, or more.

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[15] There are other sayings that can be said with this pillar (rukn). Some are long, some are medium length and some are short. Refer to Sifatus-Salaat, Eng. transl. pp. 44-46

(78) From the Sunnah is that he makes the pillars of equal length. So he should make his rukoo', his sujood (prostration), and his sitting between the two prostrations of similar length.

(79) It is not allowed for him to recite the Qur'aan in the rukoo' (bowing), nor in the sujood (prostration).

STRAIGHTENING UP FROM THE RUKOO'

(80) Then he must raise up and straighten his back from the rukoo'. This is a pillar.

(81) He must say, while raising his back:

Sami' Allaahu liman hamidah

Allaah listens and responds to the one who praises Him.

This is an obligation.

(82) He should raise his hands when he rises up, in the manner that has preceded (point nos. 33, 34 and 35).

(83) Then he should stand straight up and remain still, such that every bone returns to its place. This is a pillar.

(84) He should say while standing:

Rabbanaa wa lakal-hamd
O our Lord! And all praise is for You.[16]

This is obligatory upon everyone praying, even if he is praying behind an imaam[17], since it is the saying prescribed for this standing position. As for the saying, then it is the saying prescribed to be said whilst rising.

(85) He should make this standing about as long as the rukoo' (bowing), as has preceded.

THE SUJOOD (PROSTRATION)

(86) Then he says:

اللّٰهُ أَكْبَرُ
Allaahu Akbar
Allaah is Greater.

and this is an obligation.

(87) And he should raise his hands, sometimes.

PLACING THE HANDS FIRST WHEN PROSTRATING

(88) Then he prostrates, placing his hands upon the ground before his knees. This is what Allaah's Messenger commanded, and it is what is established from his practice. He also forbade the people

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[16] There are other sayings that can be said here. Refer to Sifatus-Salaat, (Eng. transl. pp. 47-50).

[17] It is not prescribed to place one hand upon the other during this standing, since that is not reported. If you wish you may see further discussion of this in Sifatus-Salaat (Eng. transl. pp. 50-51).

from kneeling down in the manner that the camel kneels, and the camel places its knees -which are its fore-legs - first.

(89) So when he prostrates, and it is a pillar, he should rest upon his palms, and extend together.

(90) He should keep his fingers them.

(91) And point them towards the qiblah (direction of Prayer).

(92) And he should place his palms level with his shoulders.

(93) And sometimes he places them level with his ears.

(94) And he must lift his elbows away from the ground. This is obligatory. He is not allowed to spread them on the ground in the manner of the dog.

(95) He must place his nose and his forehead firmly upon the ground, this is a pillar.

(96) He must also place his knees firmly on the ground.

(97) And likewise his toes.

(98) His feet should be placed upright on the ground. All of these are obligatory.

(99) The tips of his toes should be pointed towards the qiblah (direction of Prayer).

(100) And his heels should be joined together.

BEING SETTLED IN THE PROSTRATION

(101) It is obligatory that he is settled in his prostration. This comes about by his resting equally on each of the parts of the body that touch the ground when prostrating. These are: the forehead and the nose - together, the two palms, the two knees and the toes of each foot.

(102) So whoever settles in his prostration in this manner, then he has certainly attained the stillness necessary. This stillness (itmi'naan) in the prostration is a pillar also.

(103) He should say in it:

Subhaana Rabbee al-A' laa

I declare my Lord, the Most High, free and far removed from all imperfections.

three times or more.[18]

(104) It is recommended to supplicate to Allaah as much as possible while in prostration, since it is a time most suitable for the acceptance of supplications.

(105) He should make his prostration about as long as his bowing, as has preceded.

(106) It is allowed to prostrate upon the earth, or upon something placed upon the ground such as a garment, a carpet, a mat and the like.

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[18] There are other sayings that can be said in it, and you can refer to them in, Sifatus-Salaat, Eng. Transl., pp. 55-57

(107) It is not allowed to recite the Qur'aan in prostration.

SITTING UPON THE LEFT FOOT LAID FLAT (AL-IFTIRAASH) AND SITTING UPON THE RAISED HEELS (AL-IQ'AA`) IN BETWEEN THE TWO PROSTRATIONS

(108) Then he raises up his head, saying the takbeer (i.e., Allaahu Akbar). This is an obligation.

(109) He raises his hands at this point, sometimes.

(110) Then he sits with calmness, such that every bone settles in its place. This is a pillar.

(111) He should lay his left foot flat beneath him and sit upon it. This is an obligation.

(112) He sets his right foot upright upon the ground.

(113) He should make the toes of his right foot point towards the qiblah (direction of Prayer).

(114) It is also permissible to sit upon the heels (al-Iq'aa`) sometimes. He does this by sitting upon his heels with both feet upright.

(115) He says in his sitting:

Allaahumma-ghfirlee, warhamnee, wajburnee, warfa'nee, wa'aafinee, warzuqnee

O Allaah forgive me, and have mercy upon me, and suffice me, and raise my rank, and grant me safety and well-being, and grant me provision.

(116) And if he wishes he may (instead) say:

Rabbi-ghfirlee, Rabbi-ghfirlee
O my Lord, forgive me! O my Lord, forgive me!

(117) And he should prolong this sitting until it becomes of similar length to his prostration.

THE SECOND PROSTRATION

(118) Then he says:

Allaahu Akbar
Allaah is Greater.
and this is an obligation.

(119) And he raises his hands with this takbeer, sometimes.

(120) And he performs the second prostration, and this is a pillar also.

(121) He does in the second prostration that which he did in the first.

SITTING AT REST (JILSATUL-ISTIRAAHAH)

(122) So when he raises his head up from the second prostration, and he intends to get up to perform the second rak'ah, then he says:

اللَّهُ أَكْبَرُ

Allaahu Akbar

Allaah is Greater.

and this is an obligation.

(123) And he raises his hands, sometimes.

(124) And he (briefly) sits upright, sitting upon his left foot, such that every bone returns to its place, before standing.

THE SECOND UNIT OF PRAYER (RAK'AH)

(125) Then he gets up, supporting himself upon the ground with his fists clenched, like one who clenches his fists when kneading dough. So he stands up for the second rak'ah, and this is a pillar.

(126) He does in the second rak'ah the same as he did in the first.

(127) Except that he does not recite, “The Opening Supplication,” (i.e., Du'aa al-Istiftaah) in it.

(128) He should make the second rak'ah shorter than the first rak'ah.

SITTING FOR THE DECLARATION OF FAITH (TASHAHHUD)

(129) So when he finishes the second rak'ah he sits to perform the tashahhud. This is obligatory.

(130) And he sits upon the left foot laid flat, as preceded with regard to the sitting between the two prostrations.

(131) However it is not allowed to sit upon the two heels for this sitting.

(134) It it is not allowed for him to sit whilst resting upon his hand, especially the left hand.

AGITATING THE FOREFINGER AND FIXING ONES S1GHT UPON IT

(135) He should clench all the fingers of his right hand, placing his thumb onto his middle finger sometimes.

(136) At other times he may make a circle with his thumb and middle finger together.

(137) He should point his forefinger towards the qiblah (Direction of Prayer).

(138) He should fix his gaze upon his forefinger.

(139) And he should agitate it, making supplication with it, from the start to the end of the tashahhud.

(140) He should not point with his left forefinger.

(141) He does all of this in every tashahhud.

THE WORDING FOR THE TASHAHHUD AND THE SUPPLICATION AFTER IT

(142) The tashahhud is obligatory. If he forgets it, then he should perform two extra prostrations for forgetfulness (Sajdatus-Sahw) at the end of the Prayer.

(143) Its wording is:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلامُ عَلَى النَّبِـــــيِّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّـــالِحِينَ
أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

At-Tahiyyaatu lillaahi, was-Salwaatu, wat-Tayyibaatu. As-Salaamu 'alan-Nabee', wa rahmatullaahi wa barakaatuh. As-Salaamu 'alaynaa wa 'alaa 'ibaad-illaah-is-Saaliheen. Ashhadu an laa ilaaha illAllaah, wa ashhadu anna Muhammadan ' abduhu wa rasooluh

Words of Praise and glorification are for Allaah alone, and Prayers and acts of worship, and pure words and attributes. May Allaah send peace and security upon the Prophet[19], and may Allaah's Mercy and Blessings be upon him. May Allaah send peace and security upon us, and upon all of Allaah's righteous servants. I bear

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[19] This is what it is prescribed to say after the death of the Prophet * and this wording is established in the tashahhud of Ibn Mas'ood, 'Aa'ishah, Ibn az-Zubayr and Ibn 'Abbaas. So whoever wishes may refer to my book Sifatus-Salaat, (Eng. transl. p. 68).

witness that none has the right to be worshipped except Allaah, and I bear witness that Muhammad is His Slave and Messenger.[20]

(144) After this he should supplicate for blessings upon the Prophet ﷺ saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَـــى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allaahumma Salli 'alaa Muhammad, wa 'alaa Aali Muhammad, kamaa sallayta 'alaa Ibraaheem, wa 'alaa Aali Ibraaheem, innaka Hameedun Majeed. Allaahumma baarik 'alaa Muhammad, wa 'alaa Aali Muhammad, kamaa baarakta 'alaa Ibraaheem, wa 'alaa Aali Ibraaheem, innaka Hameedun Majeed.

O Allaah! Extol and honor Muhammad and the true followers of Muhammad, just as You extolled and honored Ibraaheem and the righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor. 0 Allaah! Send continual blessings upon Muhammad and upon the true followers of Muhammad, just as You sent blessings upon Ibraaheem and upon the righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor.

(145) And if you wish to say it in shorter form, then say:

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[20] I have mentioned other wordings of the tashahhud in my book (Eng. transl. pp. 67-70), and that which I have mentioned here is the most authentic

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَ بَــــارِكْ عَلَـــى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allaahumma Salli 'alaa Muhammad, wa ‘alaa Aali Muhammed, wa baarik 'alaa Muhammad, wa 'alaa Aal Muhammad, kamaa sallayta wa baarakta ' alaa Ibraaheem wa 'alaa Aali lbraaheem, innaka Hameedun Majeed.

O Allaah! Extol and honor Muhammad and the true followers of Muhammad, and send continual blessings upon Muhammad and upon the true followers of Muhammad, just as You extolled and honored and sent blessings upon Ibraaheem and upon the righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor.

(146) Then he may choose, in this tashahhud, any of the reported supplications that please him, sand supplicate to Allaah with that.

THE THIRD AND FOURTH RAK’AHS

(147) Then he says:

اللَّهُ أَكْبَرُ

Allaahu Akbar

Allaah is Greater.

and this is an obligation. The Sunnah is that he says it whilst he is sitting.

(148) And he raises his hands, sometimes.

(149) Then he gets up to pray the third rak'ah, and it, like the rak’ah coming after it, is a pillar.

(150) He does the same when he wants to get up for the fourth rak'ah.

(151) However before getting up, he should sit up straight, sitting upon his left foot, such that every bone returns to its place.

(152) Then he stands by supporting himself upon his hands, just as he did in getting up for the second rak'ah.

(153) In each of the third and fourth rak'ahs he recites Soorah al-Faatihah, and this is obligatory.

(154) Sometimes he may also recite an aayah or more in addition to it.

AL-QUNOOT (SPECIAL INVOCATION) FOR A CALAMITY AND WHEN IT IS TO BE SAID

(155) It is from the Sunnah that he performs a special invocation, and supplicates for the Muslims when some calamity strikes them.

(156) It is to be said after the bowing (rukoo'), after he has said:

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanaa wa lakal-hamd
O our Lord! And all praise is for You.

(157) There is no set supplication for this; rather he makes whatever supplication is suited to the specific calamity.

(158) He should raise his hands whilst making this supplication.

(159) If he is an imaam leading the people in Prayer, he should raise his voice with his supplication.

(160) Those who are praying behind him should say `Aameen,' meaning, `O Allaah, respond to it!'

(161) So when he finishes it he should say the takbeer:

Allaahu Akbar

Allaah is Greater.

and perform the prostration.

THE QUNOOT (INVOCATION) IN THE WITR PRAYER[21] ITS PLACE AND WORDING

(162) As for the invocation (qunoot) for the Witr Prayer, then it is prescribed to say it occasionally.

(163) It should be said before the rukoo', contrary to the invocation at the time of a calamity.

(164) He should make the following supplication:

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[21] Witr: the odd-numbered rak'ah(s) said at the end of the (optional) Night Prayer

اللّٰهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِـــــي فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ،وَ إِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ ، وَلاَ يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ لا مَنْجَـــا مِنْـــكَ إِلاَّ إِلَيْكَ

Allaahum-mahdinee feeman hadayta, wa ' aafinee feeman ' aafayta, wa tawallanee feeman tawallayta, wa baarik lee feemaa a'tayta, wa qinee sharra maa qadayta, fa innaka taqdee wa laa yuqdaa 'alayka. Wa innahu laa yadhillu man waalayta, wa laa ya'izzu man ' aadayta. Tabaaraakta rabbanaa wa ta'aalayta. Laa manjaa minka illaa ilayka

O Allaah! Continually guide me and make me amongst those whom You have guided, and make me one of those whom You save and secure from all evils. And make me one of those whom You love, and whose affairs You take care of. And grant me blessing in all that You have given me, and save me from the evil of what You have decreed, for You alone decree, and none can contradict Your Decree. None can humiliate those whom You have befriended, nor will those who are enemies of You ever have dignity and honor. Blessed are You, O our Lord, and Exalted. There is no way to flee for safety from You except by fleeing towards You.

(165) Then he should perform the bowing (rukoo') and the two prostrations (sujood), as has proceeded.

THE FINAL TASHAHHUD AND SITTING WITH ONE'S LEFT HIP RESTING UPON THE GROUND (AT-TAWARRUK)

(166) Then he should sit for the final tashahhud, and both are obligatory.

(167) He should do in it what he did in the first tashahhud.

(168) Except that in it he sits with his left hip resting upon the ground, and with both his feet on his right-side. He places his left foot beneath his right shin.

(169) His right foot should be placed upright upon the ground.

(170) And it is allowed to lay it down flat, sometimes.

(171) He should lean heavily upon his left knee with his palm, supporting himself in that manner.

THE OBLIGATION OF SUPPLICATING FOR BLESSINGS UPON THE PROPHET (AS-SALAATU 'ALAN-NABEE AND OF SEEKING ALLAAH'S REFUGE FROM FOUR THINGS

(172) It is obligatory that he supplicates for blessings upon the Prophet ﷺ in this tashahhud, and we have mentioned some wordings for this in the section on the first tashahhud (point nos. 145 and 146).

(173) He must seek Allaah's refuge from four things, saying:

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَ مِنْ عَذَابِ الْقَبْرِ،
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

Allaahumma innee a'oodhu bika min ' adhaabi jahannam, wa min ' adhaabil-qabr, wa min fitnatil-mahyaa wal-mamaat, wa min sharri fitnatil-maseehid-Dajjaal

O Allaah! I seek refuge with You from the punishment of Hell-Fire, and from the Punishment of the Grave, and from the Trials of Living and Dying, and from the Evil Trials of the False Messiah (Dajjaal).[22]

SUPPLICATING (DU'AA) BEFORE THE SALUTATION (SALAAM)

(174) Then he may supplicate for himself with whatever supplication he wishes from the supplications established in the Book and the Sunnah. There are very many, so if he has not memorised anything from them, then he may supplicate with whatever du'aa is easy for him, from that which will benefit him in his Religion or his worldly life.

THE SALUTATION (AT-TASLEEM) AND ITS TYPES

(175) Then he should give salutations to his right side, and this is a pillar, turning his face such that the whiteness of his right cheek can be seen.

(176) He then gives salutations to his left side, turning his face such that the whiteness of his left cheek can be seen, even if it is the Funeral Prayer.

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[22] The ‘Trials of Living …’ are that which a person encounters in life with regard to being enticed by the worldly life and the desires to which it gives rise. The ‘Trials of dying ...’ are the trials of the grave, and the questioning by the two Angels. And the ‘Trials of the False Messiah (Dajjaal) ...’ are the supernatural occurrences that will happen at his hands; things that will lead many people to go astray, to follow him and accept his claim to divinity

(177) The imaam leading others in Prayer, should raise his voice with the salutation except when performing the Funeral Prayer.

(178) There are a number of ways of giving the salutations.
(a) To say:

السَّلامُ عَلَيْكُم وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-Salaamu 'alaykum wa rahmatullaahi wa barakaatuh
May Allaah grant you peace and security, and may His Mercy and Blessings be upon You.

to his right, and:

السَّلامُ عَلَيْكُم وَرَحْمَةُ اللَّهِ

As-Salaamu 'alaykum wa rahmatullaah
May Allaah grant you peace and security, and may His Mercy be upon you.
to his left.

(b) To say:

السَّلامُ عَلَيْكُم وَرَحْمَةُ اللَّهِ

As-Salaamu 'alaykum wa rahmatullaah
May Allaah grant you peace and security, and may His Mercy be upon you.
to his right and left.

(c) To say:

السَّلامُ عَلَيْكُم وَرَحْمَةُ اللَّهِ

As-Salaamu 'alaykum wa rahmatullaah
May Allaah grant you peace and security, and may His Mercy be upon you.

to his right and:

السَّلامُ عَلَيْكُم

As-Salaamu 'alaykum
May Allaah grant you peace and security.

to his left.

(d) To give a single salutation facing forwards, and turning slightly to the right, saying:

السَّلامُ عَلَيْكُم

As-Salaamu 'alaykum
May Allaah grant you peace and security.

O brother Muslim! This is what I have been able to do with regard to "The Abridgement of the Prophet's ﷺ Prayer Described." I have striven to make it easily understandable, so that it should be clear to you and so that you may picture it as if you were seeing it with your (own) eyes. So if you perform the Prayer in the manner that I have described to you, from the Prayer of the Prophet ﷺ, then I hope that Allaah, the Most High, will accept it from you, because in that case you will be putting into practice the saying of the Prophet ﷺ, "Pray as you have seen me praying."

Then along with this it is upon you that you do not forget the importance to be given to praying with an attentive heart, and to praying with humility and submissiveness (khushoo'), since this is the major goal of the servant's standing before Allaah, the Most High, in Prayer.

So in accordance with the level of your fulfillment of what I have described to you, concerning humility, attentiveness and adherence to the manner in which the Prophet ﷺ prayed, will be your attainment of the desired fruit indicated by our Lord, the Blessed and Most High, in His Saying:

"Indeed, the Prayer prevents immorality and sin"[23]

So in conclusion I ask Allaah, the Most High, that He accepts our prayers, and the rest of our actions, and that He saves the reward of them for us on that Day when we shall meet Him ...

"The Day when neither wealth nor sons will avail - except one who meets Allaah with a heart free of associating anything in worship with Him."[24]

And all praise is for Allaah,
the Lord and Sustainer of all creation.

[23] Soorah al-Ankaboot (29):45
[24] Soorah ash-Shu'araa (26):88-81)

Appendix One
Soorah al-Faatihah

بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيم

Bismillaahir-Rahmaanir-Raheem
In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

Al-Hamdu lillaahi Rabbil-'Aalameen
All praise is for Allaah, the Lord of all the creation.

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Ar-Rahmaan-ir-Raheem
The Most Merciful, the Bestower o f Mercy

مَٰلِكِ يَوْمِ ٱلدِّينِ

Maaliki Yawmid-Deen
Owner o f the Day of Recompense

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaaka na'budu wa iyyaaka Nasta'een
You alone do we worship, and You alone do we ask for help

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

Ihdinas-Siraatal-Mustaqeem
Guide us to the Straight Way

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ

Siraat-al-Ladheena an'amta 'alaihim ghayril-maghdoobi 'alaihim wa lad-Daalleen.

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews) nor of those who went astray (such as the Christians).

Glossary of Terms

Aayah (pl. Aayaat): An aayah of the Qur'aan composed of a number of words that occur together.

Ahlul-Bid'ah: The People of Innovation, those people who introduce matters - whether beliefs, actions or principles - into the religion which do not belong in it and which the Messenger and his Companions were not upon.

Ahlul-Kalaam: The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the Sunnah, and therefore went astray.

Ahlus-Sunnah wal-Jamaa'ah: Those who hold fast to that which the Prophet ﷺ and his Companions were upon with regards to 'aqeedah (belief), manhaj (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects such as the Khawaarij, the Mu'tazilah, the Ash'ariyyah, the Soofiyyah and their likes.

'Allaamah: A title given to someone who is distinguished in his learning and knowledge of the religion.

'Aqeedah: The principles and specific details of belief that one holds in his heart.

Ashaabul-Hadeeth: The People of Hadeeth, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief. As opposed to Ahlul-Kalaam and Ahlul-Bid'ah who rely upon other than this.

Athar (pl. Aathaar): Literally, a remnant or trace. It means a narration from the Prophet ﷺ or from the Companions, the Taabi'een or those after them.

Bid'ah: An innovation, something having no precedence from the Prophetic Sunnah.

Dalaalah: Misguidance

Dhaahir: Apparent, manifest

Eemaan: The correct Islamic belief, which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can increase and decrease.

Faqeeh: Someone who has good understanding of the religion, of the texts of the Book and the Sunnah and who can derive rulings from them.

Fiqh: The understanding and application of the Sharee'ah as derived from the Qur'aan and the Sunnah.

Haafidh: A preserver of the Qur'aan and Hadeeth.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allaah ﷺ, his actions, his silent approvals or any descriptions of him.

Hasan: In the Science of Hadeeth, a good and acceptable hadeeth.

Haqeeqah: Real, in reality (as opposed to metaphorically).

'Ilmul-Hadeeth: The Science of Hadeeth, which is involved with separating the correct and true ahaadeeth from the weak and fabricated ones.

Ijmaa': Consensus, the agreement of the Companions of the Messenger upon an issue, and the agreement of the Scholars of Ahlus-Sunnah wal-Jamaa'ah upon an issue.

Imaam: One who leads in prayer, in terms of knowledge or fiqh. Also a leader of a state.

Jamaa'ah: The body of Muslims, which is united upon adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafaa): The leader of the Muslim Ummah.

Khilaafah: The Muslim State, which is based upon the beliefs, actions and methodology of the Messenger ﷺ and His Companions.

Khutbah: A sermon (i.e., the khutbah of Jumu'ah)

Kufr: Disbelief.

Madhhab (pl. Madhaahib): A way or a school of thought.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his Religion.
Mu'min: A Believer
Muhaddith: Someone well versed in the Science of Hadeeth and all its branches and who is able to separate the correct from the false ahaadeeth.
Mushaf: The printed Qur`nan.
Mushrik: A pagan, one who associates partners with Allaah, in either his beliefs or his actions.
Muwahhid (pl. Muwahhidoon): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the correct meaning of worship requires. Not associating partners with Him in any form or fashion and who dies upon that state.
Nifaaq: Hypocrisy
Qadaa: Allaah's ordainment of everything in creation.
Qadar: Allaah's Pre-decree and pre-ordainment of the creation.
Qiblah: The direction one faces during Prayer (i.e., towards the Ka'bah in Makkah)
Saheeh: Authentic, a hadeeth fulfilling all the conditions of authenticity.
Salaam: The greetings that a Muslim gives to another, `Assalaamu 'alaikum,' may Allaah protect you and keep you safe.
Salaf: Predecessors, the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.
Shirk: Associating partners with Allaah.
Sunnah: In the broadest sense the entire religion which the Prophet ﷺ came with i.e., all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters, which the Prophet ﷺ established by his sayings, actions and tacit approval.

Ta'teel: The act of denying any of Allaah's Attributes.

Ta'weel: To give a figurative explanation of any of Allaah's Attributes, such as to say that Allaah's Hand means `power' or `blessing' or that His Anger means `to intend to punish' or to say that His Throne really means His `sovereignty' and other similarly false interpretations.

Taabi'ee (pl. Taabi'een): The Successors, that is the successors of the Companions, the next generation after the Companions.

Tahreef: To distort the meaning of Allaah's Attributes or any of the texts of the Book and the Sunnah such as to say that Allaah's Mercy means `the desire to confer a favor upon someone' or to say that Istawaa (to ascend) really means istawlaa (to conquer, dominate).

Takyeef: To enquire into exactly how Allaah's Attributes are such as to say `How is Allaah's Hand-' or `Exactly how does Allaah ascend the Throne-' etc. This is an innovation.

Takbeer: Allaahu Akbar ... Allaah is greater.

Taqiyah: Deception, manifesting other than ones true Religion, i.e., Hypocrisy (Nifaaq).

Tasdeeq: To affirm something is true and correct.

Tashbeeh: To claim that Allaah's Attributes resemble the Attributes of the creation such as to say `Allaah's Hand is like our hands' etc. This is heresy.

Tawheed: The Unity and Uniqueness of Allaah with respect to His Lordship, His Names and Attributes and in His right to be worshipped alone.

Ummah: The Muslim Nation.